



COGNITIVE PSYCHOLOGY



- ❑ Cognitive Psychology – there are methods for gaining control over our emotions;
- ❑ Emotions (Affective) are aroused according to the way the Cognitive interprets circumstances;
- ❑ If we can change the way we interpret our circumstances, emotions will not be aroused.



MODERN PSYCHOLOGY



- Thinking part is normally conscious, and the emotional part is normally unconscious
- Even the thinking part is mostly unconscious
- Analogy of Iceberg - greater part submerged (unconscious), small part on top (conscious)
- Greater part of our mind is unconscious, only a small part is conscious
- Emotions are things that come from the body
- Body contains all the organs necessary for emotions to arise



Sigmund Freud



MODEL OF THE PSYCHE ("mental self"):

- **ID** **Citta**

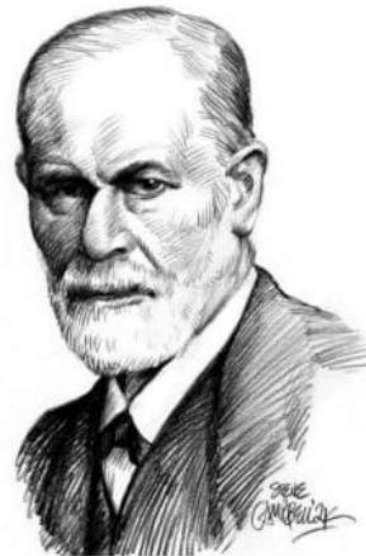
- Unorganized (unconscious), Driven by Instincts, Present since birth;

- **EGO** **Mano**

- Conscious & organized, seeks to please ID's unconscious commands, mediates and rationalizes between ID and reality;

- **SUPER-EGO** **Hiri-Ottappa**

- Internalized system of rules and guidance, belief system, conscience, narcissistic (self-centered) gratification.



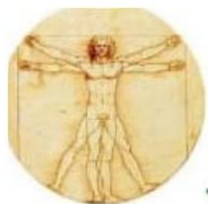


SIGMUND FREUD'S WORKS

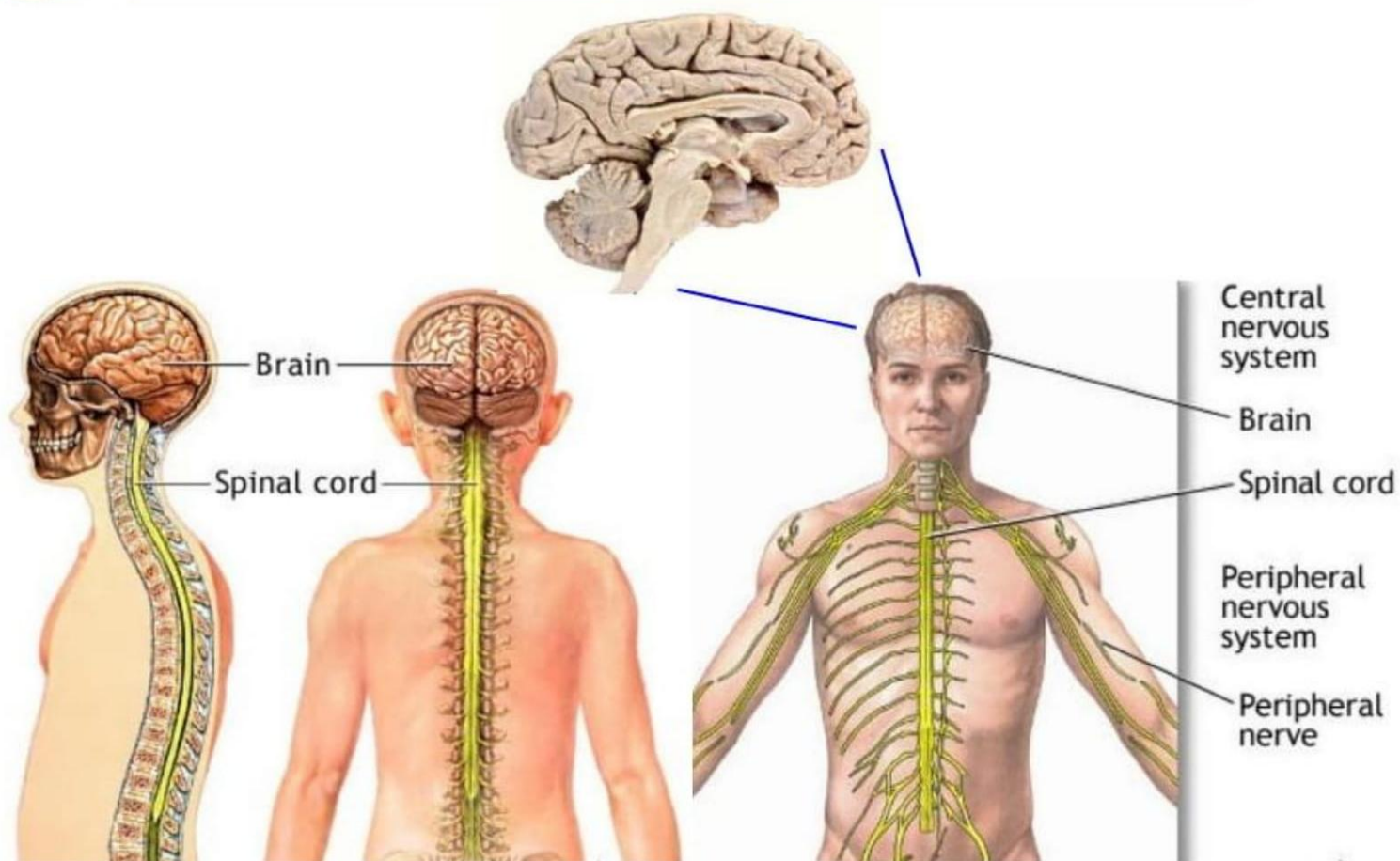


Commentary on some key aspects of Sigmund Freud's works:

- The **ID** ("pleasure") is equivalent to **CITTA** (Affective Process);
- The **EGO** ("reality") is equivalent to **MANO** (Cognitive Process);
- The **SUPER-EGO** ("morality") is equivalent to **HIRI-OTTAPPA**;
- **Consciousness** is divided into 3 parts – Conscious, Preconscious (Subconscious), Unconscious;
- We are born with certain **instincts** which drive the **ID**, and these instincts cannot be eliminated - can only be expressed, suppressed, repressed, or sublimated;
- Emotional activity starts within (**inborn**), always seeking outlet;
- The ID drives the EGO to perform, EGO caters to ID's demands;
- The medial way is **sublimation of energy** (redirection of the release of tension in action).



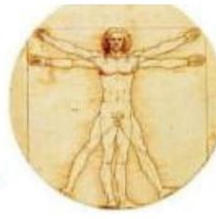
CENTRAL NERVOUS SYSTEM



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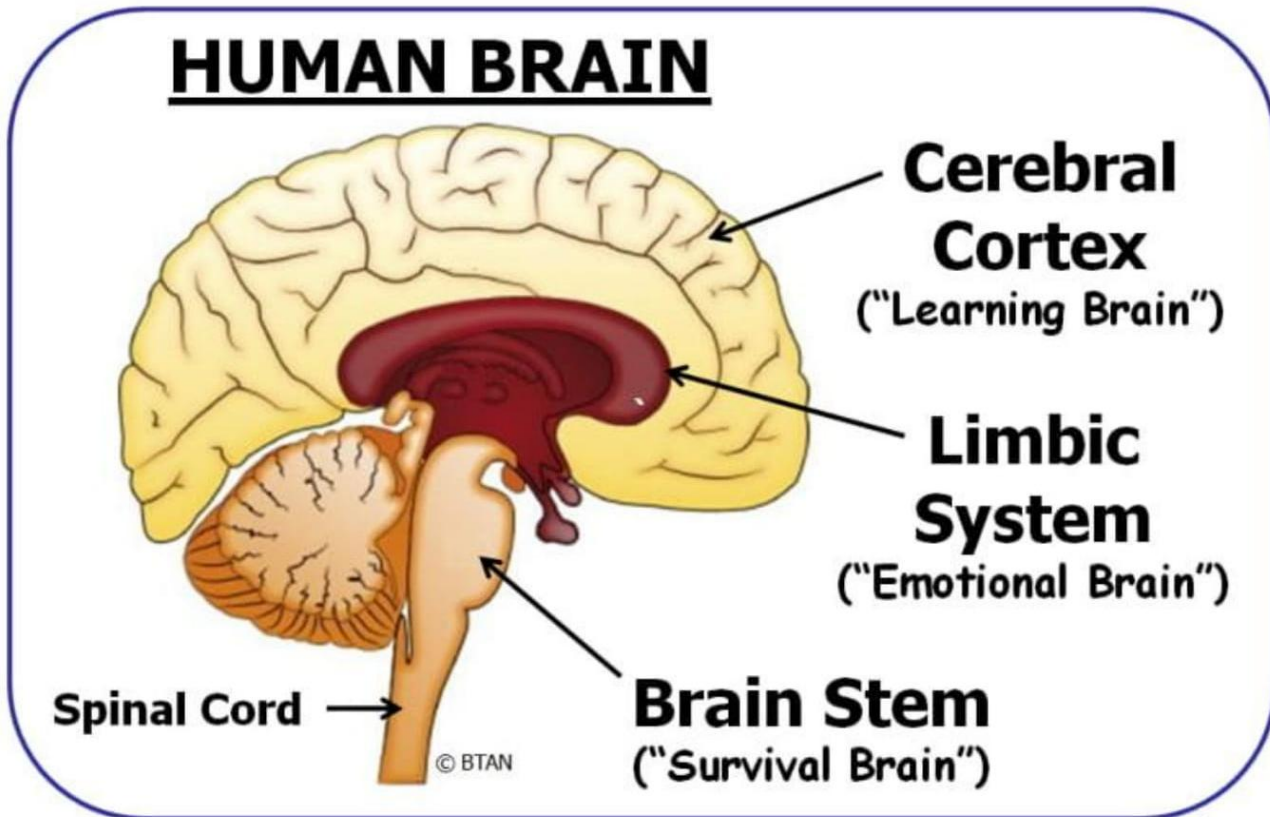
THE FOUR MINDFUL REALITIES OF STRESS

Slide 8



OUR EVOLVING BRAIN

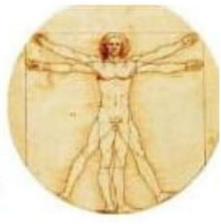
Our brain evolved over millions of years into **3 main layers**:



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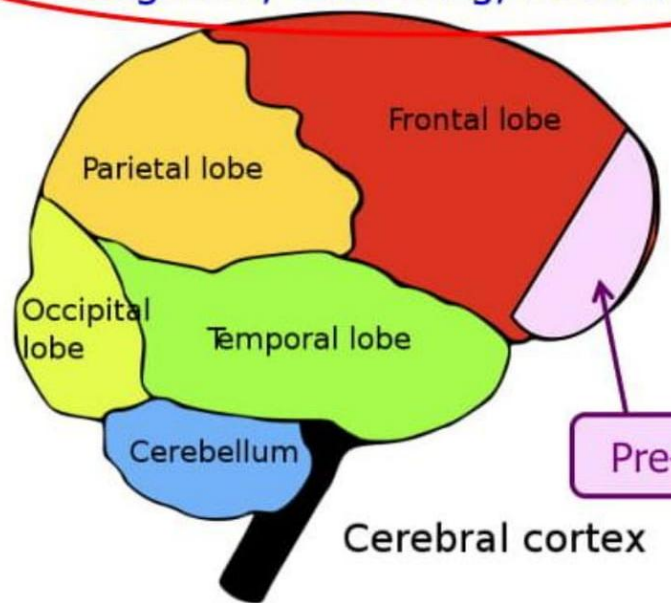
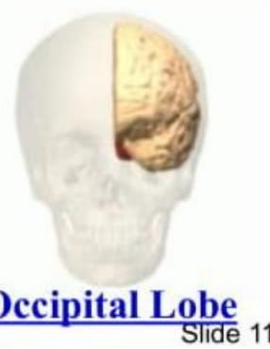
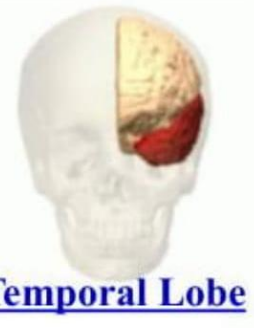
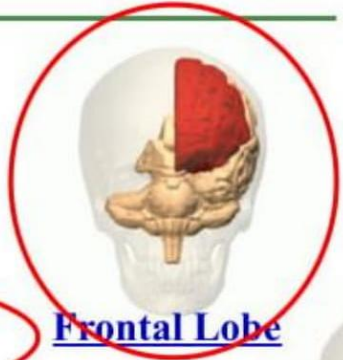
THE FOUR MINDFUL REALITIES OF STRESS

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OUR LEARNING BRAIN

- ✓ Attention system, Long Term Memory
- ✓ Logic, Critical thinking
- ✓ Lateral thinking (creativity & imagination)
- ✓ Decision making, Goal setting, Planning
- ✓ Judgment, Reasoning, Rationalizing



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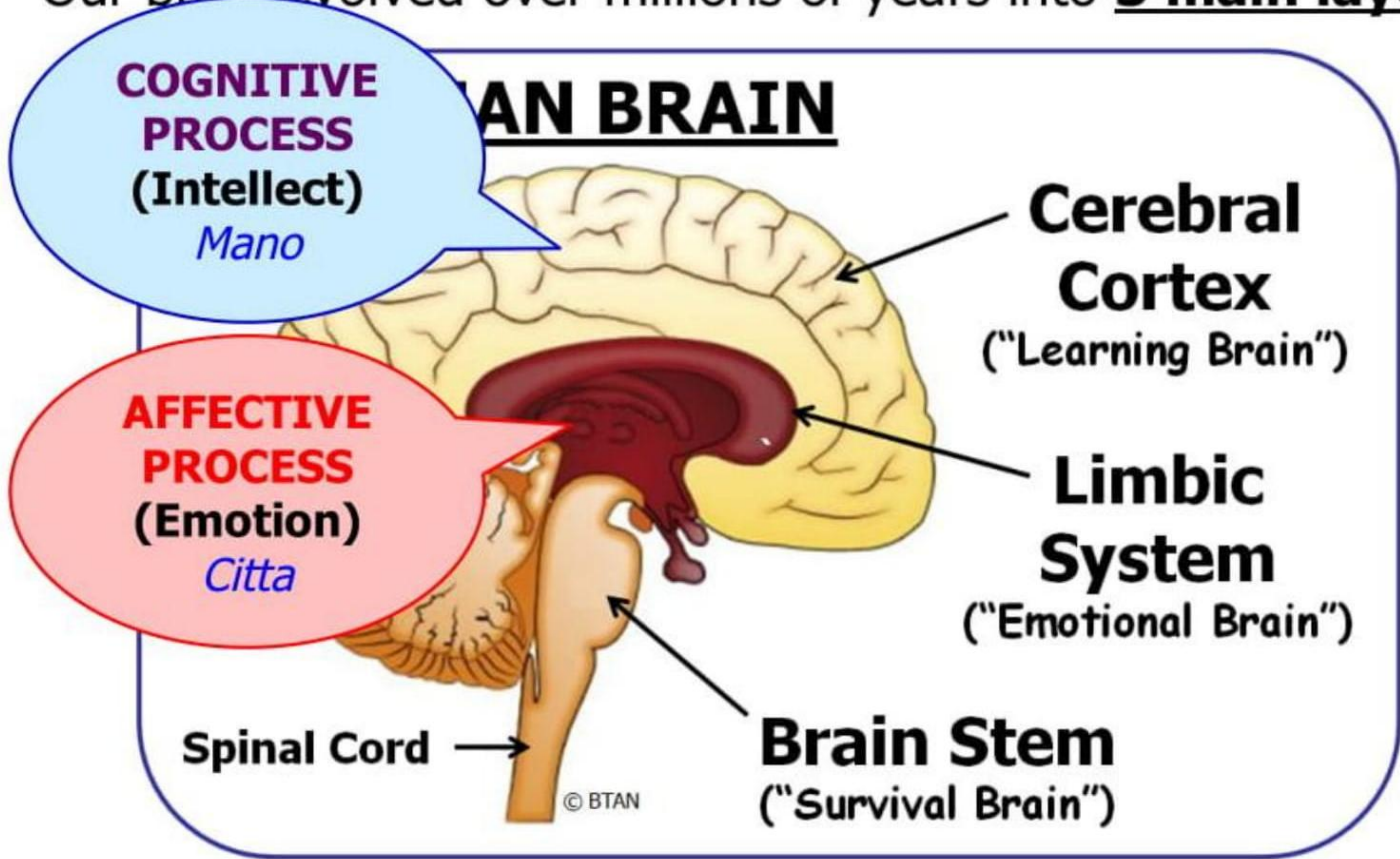
THE FOUR MINDFUL REALITIES OF STRESS

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OUR EVOLVING BRAIN

Our brain evolved over millions of years into **3 main layers**:



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CITTA, MANO, VINNANA

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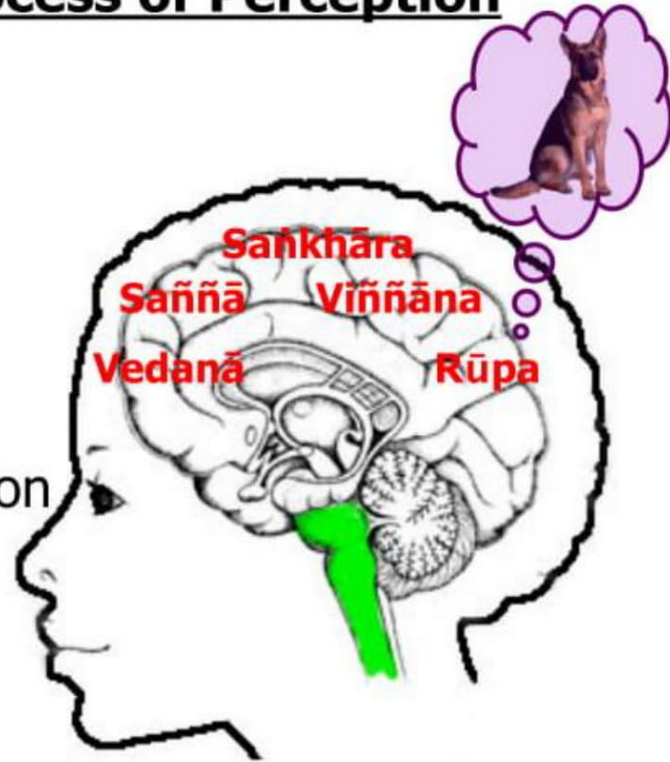


THE PROCESS OF PERCEPTION

Pañca-khandha (CTA "the 5 aggregates")

The 5 Constituents of the Process of Perception

- Rūpa** – Seeing an Image
- Vedanā** – Feeling
- Saññā** – Sensation
- Sañkhāra** – Mental Construction
- Viññāna** – Perception





PERCEPTION & CONSCIOUSNESS (*Viññāṇa*)



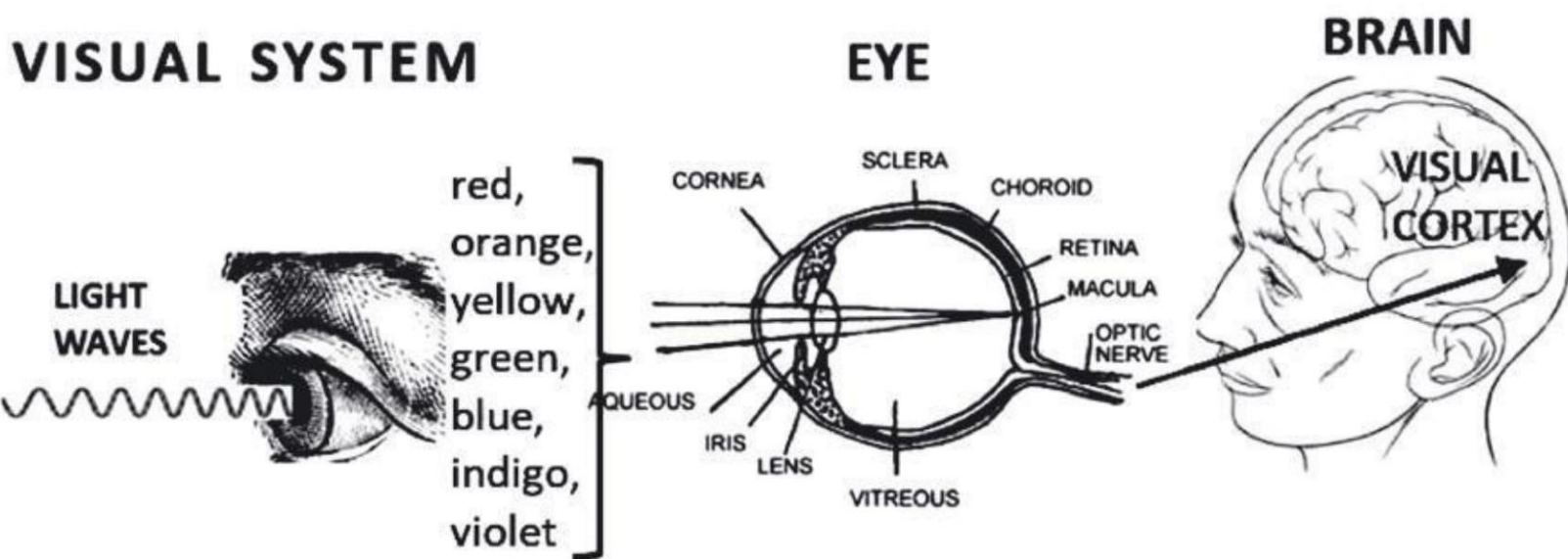
SENSE PERCEPTION:

1. **Cakkhu-viññāṇa** – Eye perception (seeing)
2. **Sota-viññāṇa** – Ear perception (hearing)
3. **Ghāna-viññāṇa** – Nose perception (smelling)
4. **Jivhā-viññāṇa** – Tongue perception (tasting)
5. **Kāya-viññāṇa** – Body perception (touching)

CONSCIOUSNESS:

6. **Mano-viññāṇa**
 - Consciousness, Cognition (Re-cognition)
 - Conception (Categorization)
 - Thinking (Intellect)

Illustration of Process of Perception





CONSCIOUSNESS (Cognition) (*Manoviññāṇa*)



Cognitive Process

Mano

CONCEPTION
Dhamma
Re-cognition

CONCEPTION

What was recognized by categorization of what was perceived

PERCEPTION
What was perceived by the sense organs

Cakkhu



Rūpa
Sight

Sadda
Sound

Sota



Phoṭṭhabba

Odor entering the nose

Ghāna



Touch

Rasa

Taste

Kāya
Tangibles stimulating touch receptors



Jivhā



Flavour touching the tongue



MANO – COGNITION



- Each sense organ produces different sensory information (***sense perception***);
- **MANO** collects all the different sense perception and puts it all together (***cognition***);
- MANO compares the sense perception (*rūpa*) with categorized memory of past experience (*papañca*), and gives a meaning, or identity (*nāma*) to what was perceived (***conception***);
- MANO is **not another person (“self”)** there, it is the **activity of the brain & body**.



CITTA – AFFECTION



- Once a meaning is given (by MANO), an emotion is aroused
- CITTA is the emotional part
- According to the emotion that is aroused, an action takes place in the form of speech or behaviour
- That is KAMMA
- There are consequences to the action - VIPAKA
- All this is the reaction of the body (organism), there is no person doing it



MIND AS AN ACTIVITY

THREE PARTS OF MENTAL EXPERIENCES:

- **Viññāna** : Process of Perception (*Perception*)
 - what was perceived through the sense organs;
- **Mano** : Cognitive Process (*Cognition & Conception*)
 - categorized interpretation (*papañca*) of the perception by giving meaning (*nāma*) to what was perceived (*rūpa*);
- **Citta** : Affective Process (*Mood / Temperament*)
 - emotional reaction (*tanhā*) from emotional excitement to pleasant & unpleasant feelings (*vedanā*) giving rise to mood or temperament (emotional state of mind);
 - personalizing (*upādāna*) the experience leading to the notion of a self-centered existence.

Aging, Sickness, & Death of "Self"

Grief (*sōka*), Lamentation (*paridēva*),
Pain (*dukkha*), Depression (*domanāsa*),
Exhaustion (*upāyāsa*)



Body occupies Space & Time
(Past, Present, Future)

SAKKĀYA-DITṬHI

Personalized Body becomes the "Self" in the "World"

Imaginary "Self"



Personalization of the Five
Constituents of the Process of
Perception (*Pañca-khandha*)

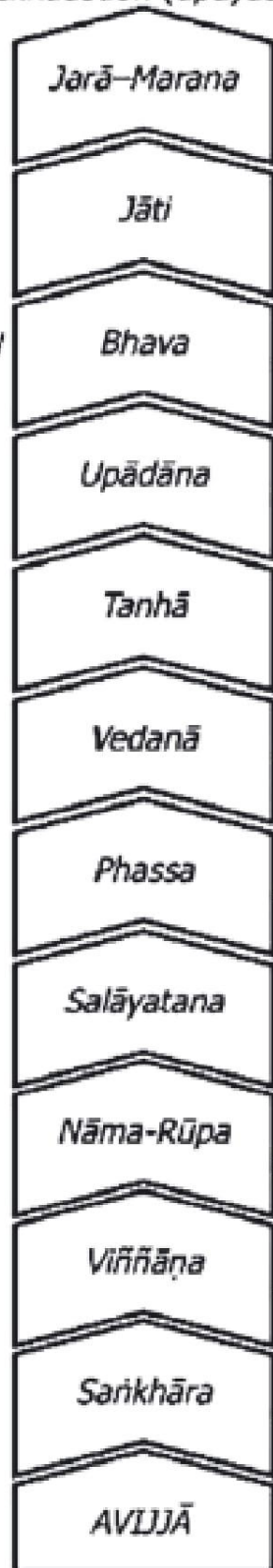
INSECURITY
OF LIFE
(*Dukkha*)

AFFECTIVE
PROCESS
(*Citta*)

COGNITIVE
PROCESS
(*Mano*)

**PROCESS OF PERCEPTION
(*Pañca-khandha*)**

- ◇ Rūpa – Mental Image
- ◇ Viññāna – Perception
- ◇ Saṅkhāra – Mental Construction
- ◇ Saññā – Sensation
- ◇ Vedanā – Feeling



12. Aging (present) and death (future) of the body

11. Birth (past of the body)

10. Coming into Existence of imaginary "self" in an imaginary "world"

9. Personalization of the Subjective experience

8. Emotional Reaction to Feelings

7. Feelings: pleasant, unpleasant, or neutral

6. Cognition: becoming conscious of the environment

5. Experiencing Six Sense fields: visual, auditory, olfactory, gustatory, tactile, & cognitive

4. Constructed Entity and Identity

3. Perception

2. Mental Construction of sensory entities visualized

1. Unconsciousness



PAṬICCA-SAMUPPĀDA

Ven. Dr. M. Punnaji Maha Thera

MANIFESTATION OF DUKKHA

Grief (*sōka*), Lamentation (*paridēva*),
Stress (*dukkhā*), Distress (*domanāsā*),
Exhaustion (*upāyāsa*)



Birth Aging-Sickness Death

Body occupies Space & Time
(Past, Present, Future)

12. Aging (present) and death
(future) of the body

Jarā-Marana

11. Birth (past of the body)

Jāti

**INSECURITY
OF LIFE**
(*Dukkha*)

SAKKĀYA-DIṬṬHI

Imaginary Personalized Body becomes the
"Self" Body "Self" in the "World"

10. Coming into existence imaginary
"self" in an imaginary "world"

Bhava

Concept of
a "Self" in
the "World"



9. Personalizing the
Subjective Experience

Upādāna

Personalizing the Five Constituents of
the Process of Perception
(*Pañcupādānakkhandhā*)

8. Emotional Reaction to Feelings
of the Objective Experience

Tanhā

**AFFECTIVE
PROCESS**
(*Citta*)

7. Feelings: pleasant, unpleasant, or
neutral of Objective Experience

Vedanā

Concept of the
existence of a
"World"



6. Cognition: becoming conscious of
the Objective Experience

Phassa

**COGNITIVE
PROCESS**
(*Mano*)

5. Experiencing Six Sense fields:
visual, auditory, olfactory, gustatory,
tactile, & cognitive

Salāyatana

4. Constructed Entity and
Categorized Identity of Object

Nāma-Rūpa

PROCESS OF PERCEPTION (*Pañca-khandha*)

3. Perception of constructed object

Viññāṇa

◇ *Rūpa* – Mental Image

◇ *Viññāṇa* – Perception

◇ *Sañkhāra* – Mental Construction

◇ *Saññā* – Sensation

◇ *Vedanā* – Feeling

2. Mental Construction of sensory
entities visualized

Sañkhāra

1. Insentience (Unconsciousness)

AVIJJĀ

PAṬICCA SAMUPPĀDA

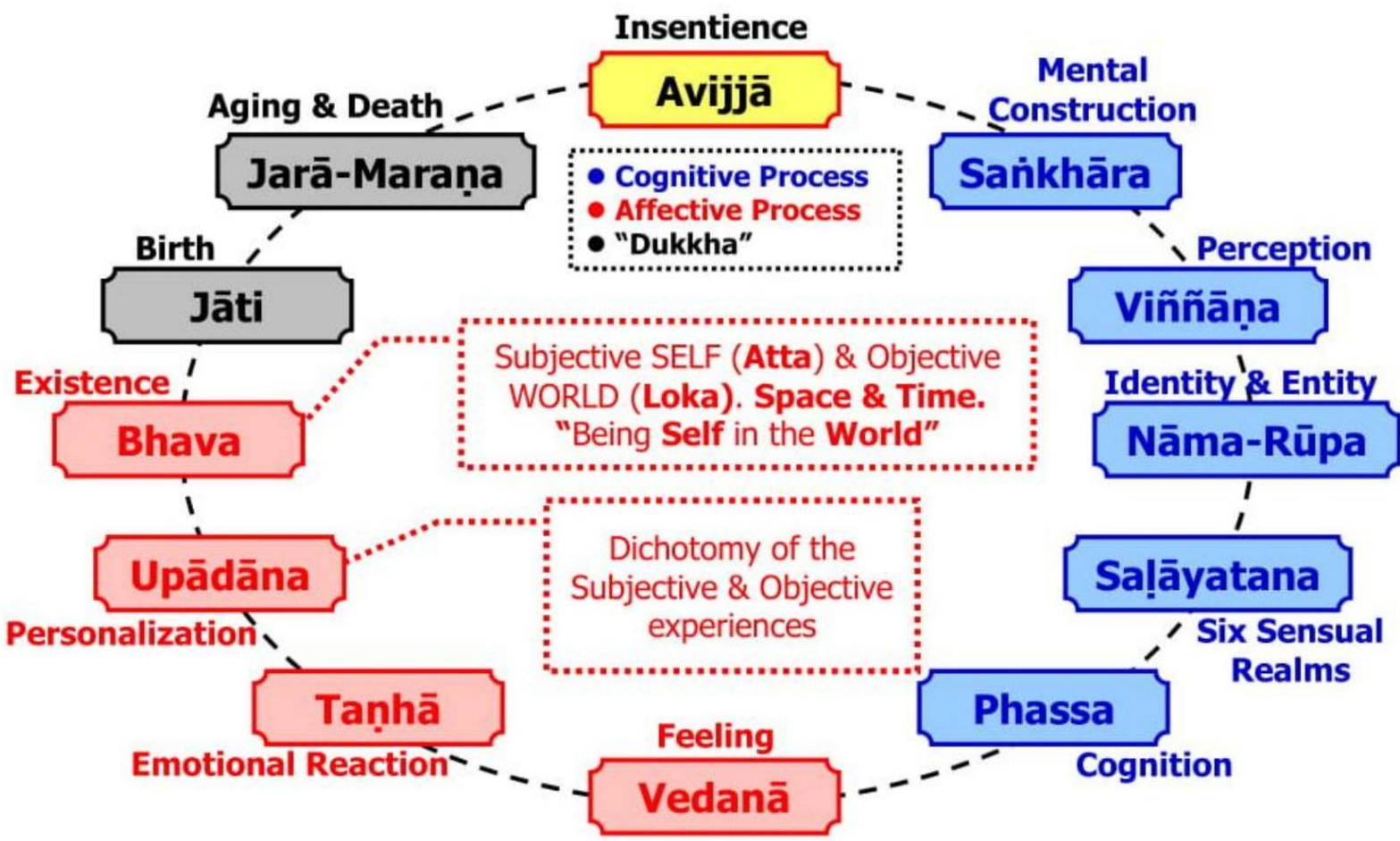


The Pre-existence and the Re-existence of
“Self”

Cycle of Rebirth



PAṬICCA-SAMUPPĀDA (Antecedental Concurrence)



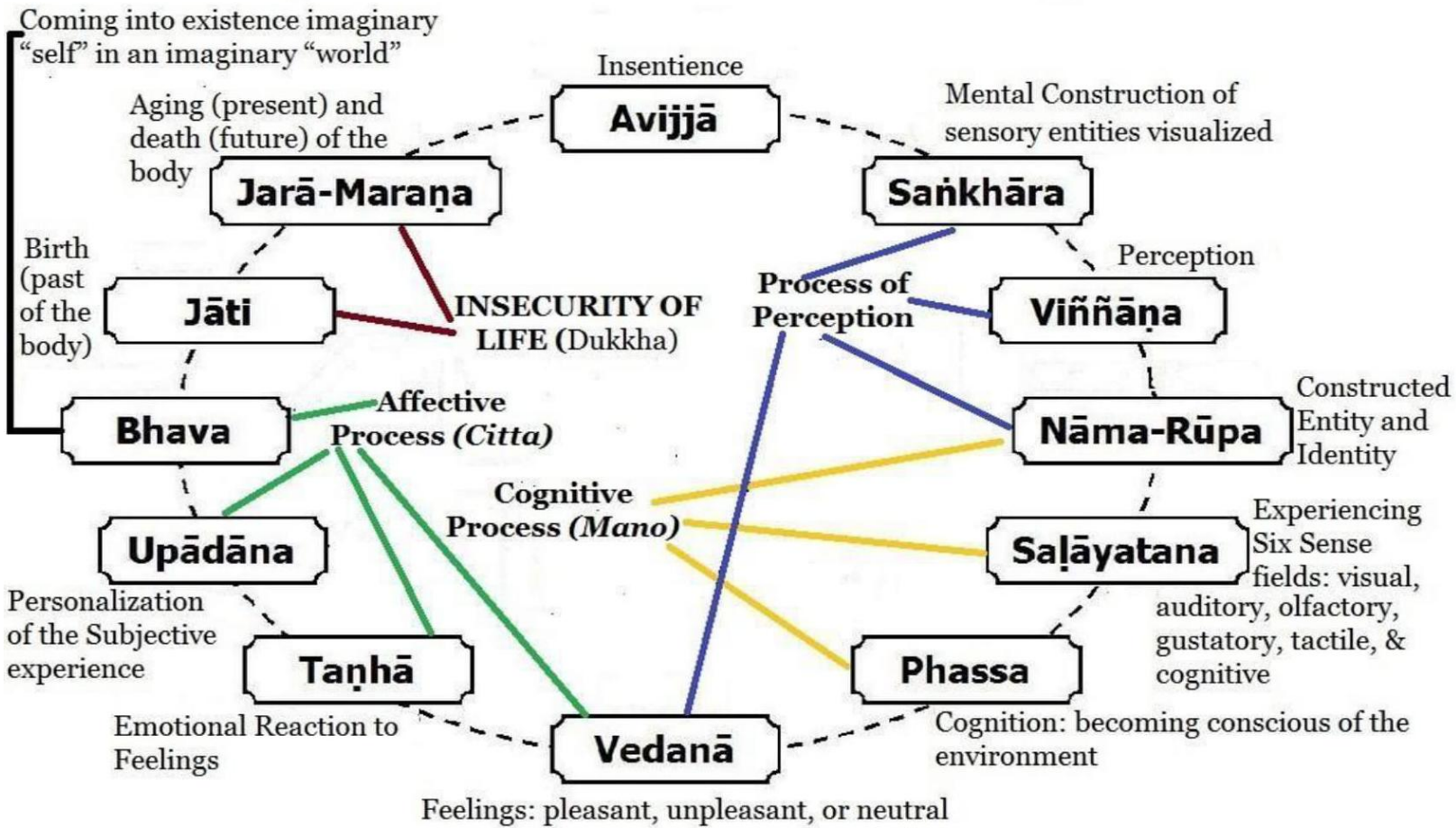
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BHANTE PUNNAJI REVISION-2

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MANIFESTATION OF DUKKHA

Grief (*sōka*), Lamentation (*paridēva*), Pain (*dukkha*),
Depression (*domanāsa*), Exhaustion (*upāyāsa*)





HOW THE "SELF" ARISES



- The Subjective Self (**Atta**) came into being when emotional reaction (**Taṇhā**) to sensations led to personalization (**Upādāna**) of the reaction as "mine" and alienating the Objective World (**Loka**) as "not mine";
- The Subjective (**Upādāna**) is personalized;
- The Objective is alienated;
- Giving rise to the notion of being Self (**Atta**) in the World (**Loka**) –
"Existential Thinking" (**Bhava**).



Personalization (Upādāna)



● Personalization of the Body “Sakkāya–diṭṭhi”:

Emotional Concept
(notion) of a
subjective “self”
affected by feelings

Personalizing (clinging)
the subjective feelings
as the “experience” of
the body

The body becomes
the “self” (atta)
experiencing the
objective “world” (loka)



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SAKKAYA-DITTHI



Personalization (Upādāna)



- ❖ We personalize subjective experiences (“*upādāna*”) with these notions:
 - “This body is me” (“*sakkāya-ditṭhi*”);
 - “I” am experiencing this, it is affecting “me”;
 - Concept of a “self” (“*atta*”) arises;
 - Leading to delusion of a self-centered existence (“*moha*”).





MAX PLANCK INSTITUTE FOR BRAIN RESEARCH



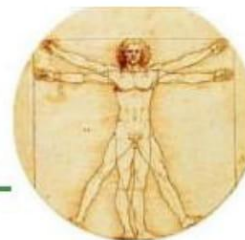
- The Brain is a highly distributed, dynamical system that lacks a singular convergence center;
- There is no co-ordinator;
- There is no observer;
- There is no seat of the "self".



*Dr Wolf Singer, Director
Max Planck Inst. For Brain Research*



WHEN SELF COMES TO MIND



1. Mind – continuous flow of mental images;
2. A conscious mind is a mind with a “self” in it;
3. The self introduces a subjective perspective in the mind;
4. We are only fully conscious when self comes to mind;
5. We need to know:
 - i. How minds are put together in the brain;
 - ii. How selves are constructed;
6. We generate brain maps of the body’s interior, and uses them as a reference point for all other maps of the world;
7. The body and the experience of the body becomes the reference point for the self.

Antonio Damasio



Manopubbaṅgamā dhammā, manoseṭṭhā manomayā;
Manasā ce paduṭṭhena, bhāsatī vā karotī vā;
Tato naṃ dukkhamanvetī, cakkamva vahato padaṃ.

(Dhammapada verse #1)



Cognition precedes all experience,
cognition predominates, cognition creates realities.
With **destructive cognition** if one speaks or acts,
Pain follows one, as the wheel follows
the drawer of the cart.

Bhante Punnaji

Manopubbaṅgamā dhammā, mano setṭhā manomayā;
Manasā ce paduṭṭhena, bhāsatī vā karotī vā;
Tato naṃ dukkhamanvetī, cakkamva vahato padaṃ.

(Dhammapada verse #1)



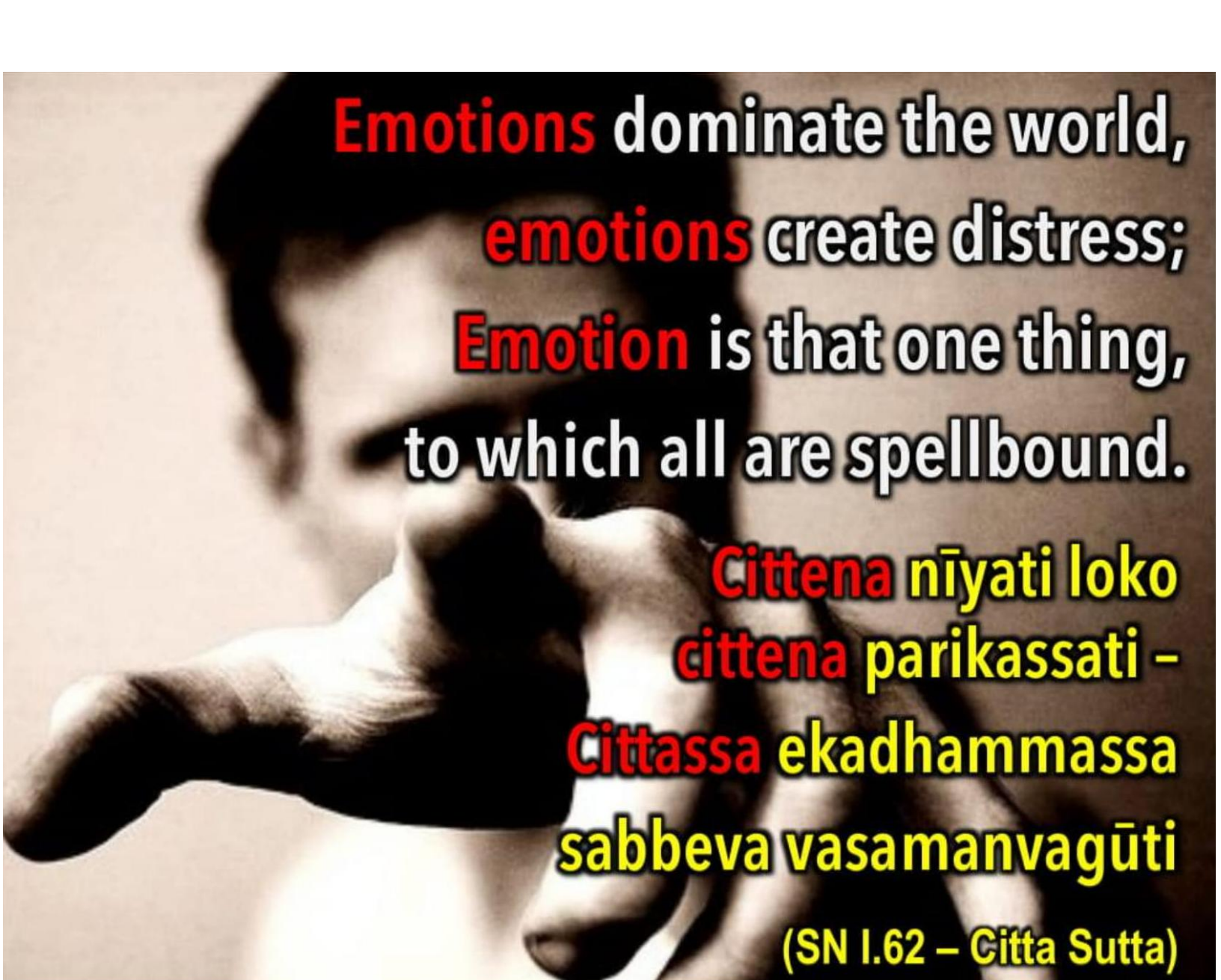
Mind precedes all mental states,
Mind is their chief; they are all mind-wrought.
If with an impure **mind** a person speaks or acts,
Suffering follows him like the wheel
that follows the feet of the ox.

Acharya Buddharakkhita

Self-Affliction of Mental Suffering

Mental Proliferation
from Imagination,
Memory, Expectation
*(what we mostly focus
our attention on)*


“Whatever harm one enemy may do to another, or one hater to another, one’s own **ill-directed emotions** inflict upon oneself a greater harm.” (Dhammapada 42)



Emotions dominate the world,
emotions create distress;
Emotion is that one thing,
to which all are spellbound.

Cittena nīyati loko
cittena parikassati –
Cittassa ekadhammassa
sabbeva vasamanvagūti

(SN I.62 – Citta Sutta)

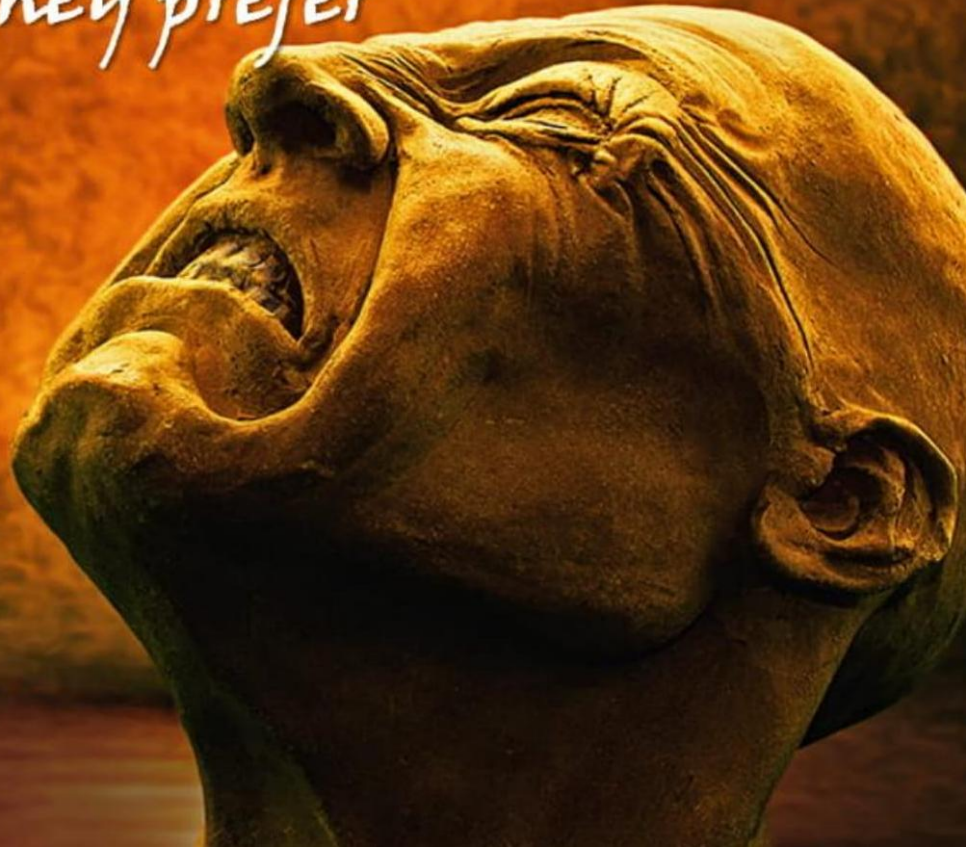
A silhouette of a person with their arms outstretched, standing against a bright blue sky filled with white, fluffy clouds. The person is seen from the back, and their arms are spread wide to the sides. The overall scene conveys a sense of openness and contemplation.

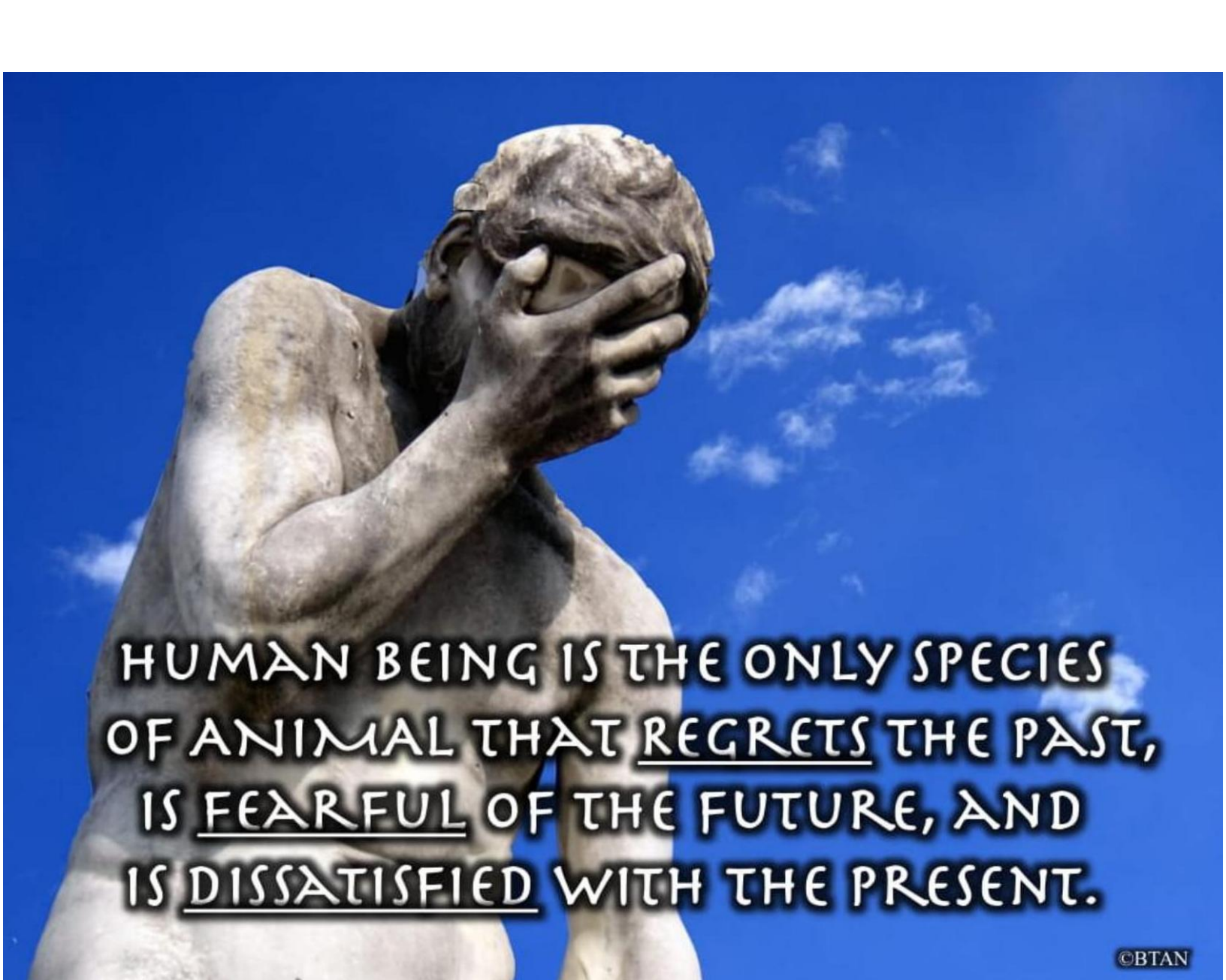
I am the
center of the
Universe...

*When "Self"
Comes To Mind*

*People have a hard time letting go
of their suffering. Out of a fear of
the unknown, they prefer
suffering that
is familiar.*

Thich Nhat Hanh





HUMAN BEING IS THE ONLY SPECIES
OF ANIMAL THAT REGRETS THE PAST,
IS FEARFUL OF THE FUTURE, AND
IS DISSATISFIED WITH THE PRESENT.

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